

THE ETERNAL AND THE INDIVIDUAL

existence by taking refuge in our
concept of Time.

Time, as we know or conceive it, is only
our means
of realising things in succession, it is a
condition
and cause of conditions, varies on
different planes
of existence, varies even for beings on
one and the
same plane: that is to say, it is not an
Absolute
and cannot explain the primary relations
of the
Absolute. They work themselves out in
detail by
Time and seem to our mental and vital
being to
be determined by it; but that seeming
does not
carry us back to their sources and
principles.

We make the distinction of conditioned
and
unconditioned and we imagine that the
uncondi-
tioned became conditioned, the Infinite
became
finite at some date in Time, and may
cease to be
finite at some other date in Time,
because it so
appears to us in details, particulars or
with regard
to this or that system of things. But if we
look at
existence as a whole, we see that infinite
and finite
co-exist and exist in and by each other.
Even if
our universe were to disappear and
reappear
rhythmically in Time, as was the old
belief, that
too would be only a large detail and
would not
show that at a particular time all
condition ceases

in the whole range of infinite existence
and all
Being becomes the unconditioned, at
another it
again takes on the reality or the
appearance of
conditions. The first source and the
primary
relations lie beyond our mental divisions
of Time,
in the divine **timelessness** or else in the
indivisible
or eternal Time of which our divisions
and